2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

more than for the other male relatives and he, at need, would hunt or till the land for her. But the relationship was one of help without intimacy. 593

The close tie with siblings of one's own sex and respectful help to the opposite sex, continued into adult life. The brothers, during their father's lifetime, worked together under him, often living in the same house and bringing their wives home to share it. On the father's death, they built themselves separate houses but often they continued to share the land and its proceeds, their wives cooking together in a comtnon kitchen. (I. 2. A; I. V. A and C). 592 593

Even if the brothers divided their land, they acted in many way as an economic unit. Ceremonial payments falling upon one member were made by the whole group or by that member who could best afford it. Vengeance for murder — a rare occurence — fell on any member of the group who was available. Dependant relatives were billetted in any of the houses as convenient and the young people of the group worked for any member as ordered. The junior levirate was strongly in force and an older brother, dying, would be replaced in his household by one of the younger ones. 593 [628 682] [587]

The companionship of sisters somethimes lasted equally long. After sleeping on the same mat through childhood two of them, or even three or four, might be married to the same man and continue to share their tasks till death. Even though they were not co-wives during life, the younger might marry her sister's widower and care for her sister's children. [587]

But when the sororate was not convenient, the connection of sisters with all their siblings temporarily lapsed. A woman was always expected to marry into another village so as to avoid her blood kin, and in her husband's household she became part of a new female group, composed of sisters-in-law married to the sons of the family. Often she was too far off for her siblings even to send her gifts, for only one gift exchange between such a brother and sister is mentioned (I. 3. B). If her brothers went through ceremonial purification, she might not know of it and would be absolved from bathing and fasting. She would go through these rites with her new family; her husband and his resident brothers. [582]

But this separation, dependent on geographic limitations, was often only temporary. If the sister's marriage was broken up by death or divorce, she immediately returned home. (I. 3. B). If she were too old to remarry, her brothers would provide for her as suited their arrangements: either in a house with one of them, in a separate house, with a field of her own or with produce from the common field. If she was still young, it was their duty to find her 593 587 584

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

553 tages which the child gains are supposed to be health,
261 strength, and luck; untoward happenings are also pre-
vented even to the family itself. If the birth occurred
[977] in the season of thunder-storms, the danger to the child,
or a near relative, of being killed by lightning will be
553 averted. For four days after the ceremony the parents
abstain from eating salt and jack-rabbit meat, and they
must not do much work; the father cannot hunt.

837 The natural characteristic of the Papago is to be vir-
684 tuous. According to Indian reports, a woman caught in
adultery used to be punished with death. In recent times
whipping has been the penalty and the custom of killing
184 her animals still prevails. The tribe has been notably
stable in racial qualities during centuries of contact with
whites. Intermixture to-day rarely takes place except
in Sonora, where the Mexicans have taught the Indians
new customs. In the out-of-the-way places of southern
Arizona a few Americans are known to have Papago
wives; they have children and to all appearances are
known to lead happy lives, for the lady of the house is in-
telligent, quite good-looking, clean, and very industrious.
During my stay at Sonoita several couples came to be
married by the civil authority there.

● 682 Murder was left to the family of the murdered person
to punish. From an American who speaks their lan-
838 guage and lives in the central part of the Papagueria, I
received what I must accept as reliable information with
regard to unnatural vice, which perhaps may be more or
less restricted to that locality. Several startling instances
were told me by him and also by a trustworthy Indian